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WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. V.—No. 24.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, JUNE 10, 1828. [No. 206.

Communications.

For the Western Recorder.

MISCELLANEOUS MAXIMS, *No. V.*

"He that maketh haste to be rich shall not be innocent."

MR. EDITOR—Do you suppose that the *thriving* population of our country have ever seriously laid this maxim to heart? The acknowledged worldling, perhaps, has not discovered that the bible contains such a maxim; and surely, the conduct of the worldly minded professor is not such as would lead him to suspect that there was any such passage in the bible.

The worldly minded professor, of course, commences moderately in the pursuit of wealth; yet he naturally goes onward thro' the force of inclination and habit, with accelerating progress. If left to himself, he soon plunges headlong into business, embarking every shilling of his capital, rising up early, sitting up late, and eating the bread of carefulness, that, whether rich or poor, he may be continually adding to his possessions. By degrees he becomes more enterprising and adventurous, and more absorbed in his favourite pursuit; and the habits he is here forming, it is probable will soon become confirmed into the settled elements of character.

But this is not all. I have shewn, in a former essay—and I intended to have given your readers the result of my reflections at an earlier day—I have shewn that this habit of intense devotion to business, is almost inevitably attended with an increasing thirst for gain, which enters, at length, into the entire nature and spirit of covetousness. Even the real christian—to his shame be it spoken—is often involved in these same pursuits; so much so, that he scarcely finds time to pray or meditate, or read the word of life. The world engages his thoughts by day. In the watches of the night he dreams of the world. His thoughts wander when he essays to hold communion with his God. The bible is sealed to him. The preaching is perpetually wrong, either in matter or manner. His very meditations on divine things, and his few and feeble aspirations after holiness, all seem to commingle with the beggarly elements of the world. And—to finish the climax—while he is thus virtually making haste to be rich, he often sets up the vain plea of necessity; and appears to lament his condition of earthliness, as if it had been a special allotment of Providence, from the embarrassments of which he could not even desire to escape, without justly incurring the censure of indolence.

Habits thus formed and strengthened, and thus perpetuated by endless repetition, are of all things the most unfavourable to vital religion in the soul. Divine grace alone can finally overcome them. Hence the slaves of covetousness are never redeemed but with great difficulty. Losses, trials and afflictions are the necessary instruments.—Where the christian parent, for instance, toils and encounters every hardship to lay up goods for his children; the latter often become spendthrifts before his eyes. They fall into evil company and become dissolute. They lose their health; or one by one, perhaps, go down to the silent grave. A righteous Providence, by all these appointments, speaks a language to such men which need not be misunderstood. He calls them not indeed to be idle, but to relinquish their iron grasp upon the world.

The sin of covetousness prevails to an extent which is truly alarming. I allude not to the grosser acts of oppression, or to conduct which is esteemed mean-spirited and miserly. But I refer to that continual thirst for gain, which so distinguishes the country which we inhabit; to that alone which originates in the destitute condition of youth, is kindled by the ready and rich returns of industry, which grows with our growth and strengthens with our strength, till it becomes a very part of our natures. This covetousness is not the less to be dreaded on account of its refinement. Under the garb of industry and thrift, and even liberality itself, it enters unseen into the very life-blood of the soul; and like a subtle poison brings on a gangrene of spirituality, which nothing but the hand of the great Physician can ever remove.

Now it becomes a question of immense importance, how the evil of which I am speaking is to be remedied. How shall our youth be trained up in habits of industry, economy and enterprise, without being tainted with this hidden leaven of covetousness? An answer to this inquiry may be readily found in the sacred scriptures.

The inspired lawgiver of Israel reasoned thus:—"It is he [the Lord] that giveth thee power to get wealth. The Lord maketh poor and maketh rich. The poor shall never cease out of the land. Therefore I COMMAND thee, saying, THOU SHALT OPEN THINE HAND WIDE unto thy brother, to thy poor, and to thy needy in thy land." The wise man's direction is, "DO GOOD AND LEND, HOPING FOR NOTHING AGAIN;" and your reward shall be great; and ye shall be the children of the Highest." The Saviour's direction is, "GIVE," not occasionally, but "TO HIM THAT ASKETH THEE;" and his own life, while on earth, was a continual comment upon the meaning of his direction. An apostle says, "LOOK NOT every man upON HIS OWN THINGS, but every man ALSO ON THE THINGS OF OTHERS."

Precepts of a similar nature abound in the bible; and the same volume furnishes conspicuous examples for illustration. Abraham gave tythes of a tenth of all his possessions to the king of Salem, which was doubtless but an item of his beneficent appropriations. Zaccheus, on the very day that salvation came to his house, says—"Behold, the HALF OF MY GOODS I give to the poor." The apostle Paul, to provoke the Corinthian brethren to greater liberality in ministering to the saints, sets before them the example of the churches in Macedonia, whose "deep poverty abounded unto the riches of their liberality;" who, "to their power, and beyond their power," were "willing of themselves, praying us with much intreaty, that we would receive the gift and take upon us the fellowship of the ministering to the saints." He also sets before them the example of our Lord Jesus Christ, that tho' he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

From the preceding, we see at once what the scriptures have prescribed as an antidote to covetousness. Habits of opposite natures necessarily counteract each other. The habit of hoarding up wealth, is to be counteracted by a systematised course of charitable distribution. The love of the world can be vanquished only by opposing to it, the supreme love of God. And that covetousness which should not "be so much as named among Christians," can be subdued only by substituting in its place that kind of regular systematic liberality, which commences with the earliest incomes of industry, and increases perpetually with the increase of our gains. Nothing short of this, so far as human means are concerned, will be of much avail. The habit of distribution should be early engrafted, if we expect it to succeed and flourish. Every habit is strengthened by repetition and indulgence; and we may be assured, that, other things being equal, the habit which is the most indulged will be found, at length, to preponderate. If, at the very outset, we cause our charities to begin and end chiefly at home, with the idea of becoming more liberal as our means increase, we shall inevitably fail in our calculations. If we begin by counting it more blessed to *receive* than to *give*, our habits will of course be formed accordingly. If we begin the world by feeling that all the property we can acquire will be really our own, and not the goods of an entire stewardship, committed to us by our Master who is in heaven; then, undoubtedly, we shall soon learn to say by our conduct, if not otherwise, in relation even to the most *urgent demands* for charitable distribution—"My goods are my own." "May I not do what I will with my own." "I am not my brother's keeper."

No, Mr. Editor; in such a money getting country as this, it is not possible, in the nature of things, to avoid the sin of that "covetousness, which is idolatry," without cultivating habits of the most liberal nature, in regard to our charitable distributions. Nor will those habits be formed without systematic management. Let Christians feel that they are not their own; that their property is not their own. Let them "first give themselves to the Lord;" and then "lay by in store as the Lord hath prospered them." Let them look well to HIS cause; and see to it, that they be found faithful stewards. Yes, let them *lay by in store* for distribution. Nothing short of this will answer any purpose. Depend upon it, that if we are careful and systematic for *ourselves*, and negligent *for the Lord*, our plan of management will indubitably lead us onward in the beaten highway of covetousness.

Your's, INVESTIGATOR

The following interesting address is from an aged friend to Sunday Schools, whose bodily infirmities preclude him the privilege of any longer witnessing in person the operations of these useful institutions:—

For the Western Recorder.

ADDRESS TO SUNDAY SCHOLARS.

"IN THE MORNING SOW THY SEED."

MY DEAR YOUNG FRIENDS—Human life is compared to a day. A day, you know, has its morning, its noon, and its evening. The sun rises in the morning, and ascends higher and higher, till he has reached his highest point, at noon. He then descends, till he finally disappears in the west, and a long dark night succeeds. Your present season of life corresponds with the morning. This is commonly the pleasantest part of the day, and the most proper time for labour or study. He who trifles away the morning, or spends it in idleness, will not be likely to accomplish much, till the night will come when no man can work. The labouring man begins his day's work in the morning. Labour is the most healthy exercise in the world. It gives activity to the mind as well as to the body. He who saunters about, and pretends to be taking exercise merely for his health, might generally be better employed. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich."

The season of youth resembles the spring of the year. All is now fresh and blooming. The meadows are clothed in green, and painted with flowers. The birds pour forth their choicest melody. The trees blossom fair and fragrant. Husbandmen are busy in every field, committing their seed to the earth, in hope of a plentiful crop. He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.

The proper time for sowing seed, like the season of youth, is short; and if this be neglected, or misimproved, who can tell the consequences that may follow? Who that does not sow, can reasonably expect to reap? Moreover, what a man soweth, that shall he also reap; for he that soweth to his flesh, shall of his flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

Life is compared to a journey. When we are travelling, we can sometimes see a considerable distance along the road, before and behind us. We can see travellers advancing before us, and others coming up after us. Thus it is with you. Young as you are, you can see some younger than yourselves, and some older; but time impels us all forward perpetually; and the season of youth once passed, it will never return. You who are young, may perhaps live to be old; but we who are old, shall never be young again. We are like the grass; in the morning it flourisheth and groweth up; in the evening it is cut down and withereth. Jacob, when an hundred and thirty years old, said "few and evil have the days of my life been." One generation passeth away, and another generation cometh. Where now are all the generations of men who have appeared and disappeared on the earth. We are brought forward upon the stage of life but to act our parts for a few days, and then to retire, as our fathers have done before us. We wish to impress your minds with the importance of qualifying yourselves for usefulness here, and happiness hereafter. Soon will many of you, if your lives be spared, be called to choose and to act your various parts in life. God grant that you may fill your several stations far better than your predecessors have done.

Now is the time to qualify and prepare yourselves for these important trusts. And here let me remind you, that religion is the most excellent and valuable qualification you can possibly possess. It will fortify your minds against the follies and temptations to which you are peculiarly exposed. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word. Religion deprives you of nothing that can be for your health or comfort. No good thing will be withheld from them that walk uprightly.

You are now forming characters not for this world only, but for that which is to come. This is a solemn consideration.—How long, or how short must be our stay in this world, we know not. We shall die once, and but once, and depart into an unknown world. Death is a terror to flesh and blood: But—

"If sin be pardon'd, I'm secure;
Death hath no sting beside"
"Fly to the Saviour; make the Judge your friend"

A serious & regular deportment in youth, is very beautiful and commendable. It is a fair presage of future excellence. Childhood and youth is vanity. Young people are apt to indulge themselves in vain and frivolous conversation. To forego all this will require uncommon fortitude and resolution. It was said of Israel of old—My people doth not consider. Teach young men to be sober minded, saith Paul. Were the time usually wasted by young people, in vain and unprofitable, and I might add, sinful amusements, employed in acquiring useful learning, how great would be the benefit, and how lasting the advantage.—Foolish talking and jesting is not convenient. My son, if sinners entice thee, consent thou not. Ponder the path of thy feet, and let all thy ways be established. Associate and converse much with people who are older and wiser than yourselves, and especially with such as set a good example.

Honour thy father and thy mother. This injunction is founded upon the very nature of the relation that exists between parents and their children. Man in his infancy is the most helpless and dependent of all animals. He seems even to be denied the faculty which we call instinct. He must, for a long time, be perpetually watched over and protected. This arduous duty devolves on parents. They are the natural guardians and instructors of their children. Hence results the propriety and necessity of authority, and subordination. Children, obey your parents in the Lord; for this is right. Yield, then, implicit obedience to your parents; not only for the sake of present advantage, but because God has commanded it; and remember—Cursed be he that setteth light by his father or his mother.

Always maintain a strict and inviolable regard for truth. Suffer not a lie to escape your lips on any occasion; not even in jest. Truth is artless and easily told, and as Addison says, "It is ready to drop from our lips ere we are aware." It involves us in no difficulty; it rests upon a solid foundation, and will always vindicate itself. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes; he speaketh with his feet; he teacheth with his fingers. Frowardness is in his heart; he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly, suddenly shall he be broken, without remedy.

If there be a character on earth that is more black, more detestable, and more diabolical than any other, it is that of the liar. Do you doubt the correctness of this assertion? I appeal to the words of him who cannot lie. John viii, 44: Ye are of your father the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

It was with a lie that Satan deceived our first parents, and set up his kingdom in the world; and it is by lying that he has maintained it unto this day. Lying is the grand sin of mankind, the prolific parent of almost all other sins. The Lord Jesus Christ came into the world to destroy the works of the devil; and he said—I am the truth, and I came to bear witness to the truth.

Never ridicule any persons on account of their infirmities or natural deformities; but, on the other hand, pity and pray for them. He that hath pity on the poor, lendeth unto the Lord.

Let your countenance, your manners, and your language, be open, frank, and sincere. He that walketh uprightly, walketh surely. Be swift to hear; slow to speak; slow to wrath.

In your intercourse with aged people, show them all imaginable respect and regard. Be ready to supply their wants, and to administer to their necessities. If you live a few years longer, you will be what they are now. The hoary head is a crown of glory, if it be found in the way of righteousness.

Maintain an habitual reverence for the holy scriptures. Never suffer yourself to doubt the truth of any thing recorded in the bible. Never quote passages on a light or trifling occasion; but receive them as given by inspiration, and spoken by holy men of God, as they were moved by the Holy Ghost.

The scriptures contain inexhaustible treasures of wisdom and knowledge; like the ocean, vast, deep, and ever full and flowing.

What is man, when compared with the infinite Creator? Less than nothing and vanity. What are all the works of man, when compared with the works of creation? Mere trifles. And what are all the books ever written by man, when compared with the bible?

"Thy word is everlasting truth:
How pure is every page."

Would you be wise for this world only; study the bible in preference to any other book. Would you be wise unto salvation; the study of the bible is indispensable. By this we learn, that man is a compound being, made up of a material, earthly body of flesh and blood, and an immaterial and invisible soul or spirit, holding a middle station between angels and brutes. His body was, at first, formed of the dust of the earth; and his soul was infused into him by the breath of his Creator. Death will separate the soul from the body; and when this change takes place, the body will return to the earth, as it was; and the soul will return to God, who gave it. By this we learn, that man was, at first, made upright, and in the image of God; but that he soon broke the law of his Maker, fell from his first estate, and this image of God became broken and defaced. Man now revolted from his God, became his enemy by wicked works, and leagued himself with Satan. He was vain in his imagination, and his foolish heart was darkened. Now God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good; no, not one. But—

"He pitied the sad state
The ruin'd world was in."
"He sent his only Son,
To save us from our woe;
From Satan sin and death,
And every hurtful foe."

Neither is their salvation in any other.—The Lord saith, I will pour out my Spirit upon you; and a new heart I will give you; but I will be sought unto for these things. Seek then the Lord, while he may be found; call upon him while he is near. My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.—Hearken unto thy father that begat thee, and despise not thy mother when she is old. So shall thy father and thy mother be glad, and she that bare thee shall rejoice. My son, if thine heart be wise, my heart shall rejoice, even mine.

May the Lord bless you all, and cause his face to shine upon you; may you become useful members of society, and shining lights in the church; and, finally, may you obtain a crown of glory that fadeth not away.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. D.

EXTRACT.—A reflecting mind is not a flower that grows wild, or comes up of its own accord.—*Coleridge.*

GENERAL UNION,

FOR PROMOTING THE OBSERVANCE OF THE SABBATH.

We have already noticed the organisation of this society; and last week, we presented our readers with the circular Address of the Executive Committee. We here insert the constitution and list of officers, with the introductory remarks of the New-York Observer:—

As we intimated in our last, a society of the above character was formed in this city on Friday, the 11th May, with most encouraging prospects. It was the third meeting which had been held on the subject during the week—all of them crowded by an eager assemblage, whose ardent feelings had attracted them to the spot. A more ardent and thrilling debate we have seldom if ever heard. It arose, not from any difference of feeling in respect to the sacredness of the Sabbath and its grievous profanations, but from honest doubts concerning the best means of promoting its proper observance. Happily, there was but one heart and mind in the result. The formation of a General Society, which should be to its various branches, auxiliaries and friends, what the heart is to the human system, seemed now to be regarded with universal favour. Such a society was accordingly organised, and the following constitution unanimously adopted:—

CONSTITUTION.

Article 1. This Society shall be denominated "THE GENERAL UNION, FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

Article 2. It shall consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

Article 3. As the weapons of the christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

Article 4. The Union shall annually elect a Board of Directors, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of which shall constitute a quorum.

Article 5. The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual report to the Society of their proceedings.—The Board shall have power to fill vacancies which may occur in the list of Officers, or in the Executive Committee.

Article 6. Any person may become a member of this Union, by subscribing the constitution, and signing the following pledge, viz:—

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the scriptures; and we pledge ourselves to each other and to the christian public, to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances will admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

Article 7. Any society formed for promoting the sanctification of the Sabbath, may become auxiliary to this Union, by sending to the Corresponding Secretary a copy of its constitution and annual report.

Article 8. The officers of each auxiliary shall be, ex-officio, Directors; and the members of each auxiliary shall be recognised as members of the parent institution, and entitled to deliberate and vote in the transactions of its concerns.

Article 9. This Society shall hold its annual meetings in the city of New-York, on the Tuesday immediately preceding the second Thursday in May, at 10 o'clock A. M., and no alteration shall be made in its constitution except at an annual meeting, and by a vote of two-thirds of the members present.

LIST OF OFFICERS.

It will be seen from the list of officers, that the selections were made agreeably to the broad principle specified in the constitution. The Vice-Presidents represent no less than *nine* religious denominations, the Directors *six*, and the Executive Committee an equal number.

President.

Hon. STEPHEN VAN RENSSELAER, of Albany.

Vice-Presidents.

Rev. Ashbel Green, D.D. Philadelphia.
Hon. John Cotton Smith, Sharon, Conn.
Rev. Alexander Proudfit, D.D. Salem, N. Y.
Rev. Robert Semple, Virginia.
Rt. Rev. Alex. V. Griswold, Bristol, R. I.
Rev. James Milnor, D.D New-York.
Rev. Joshua Soule, Bp. Meth. Ep. Church.
Rev. Alvan Hyde, D.D. Lee, Mass.
Rev. Fr's Wayland, D.D. Pres. Brown Univ.
Hon. Albion K. Parris, Portland, Me.
Hon. Nath'l W. Howell, Canandaigua, N. Y.
Hon. Joseph Nourse, Washington city.
Francis S. Key, Esq Georgetown, D. C.
Hon. D. G. Campbell, Georgetown, D. C.
John Griscom, LL.D. New-York.
Rev. J. G. Schmucker, D.D. York, Pa.
Gen. John H. Cocke, Fluviana co. Va.
Governor Butler, Vermont.
Rt. Rev. Bp. Chase, Ohio.

Rev. Wm. M'Kendree, Bp. Meth. Ep. Church.
Rev. Henry B. Bascom, Pres. Mad. Coll. Pa.
Rev. Benjamin Mortimer, New-York.
Rev. John Stanford, New-York.
Rev. P. Milledoler, Pres. Rutgers' Coll. N. B.
Rev. Lucius Bolles, D.D. Salem, Mass.
Col. Morgan, U. S. army.
Rev. Dr. Fishback, Kentucky.
Capt. Charles B. Thompson, U. S. navy.

Secretaries.

——— ———, Corresponding Secretary.
John Stearns, M.D. Recording Secretary.

Treasurer.

Mr. Arthur Tappan, New-York.

Directors.

Hon. Samuel M. Hopkins, Albany.
Rev. David Porter, D.D. Cattskill.
Rev. Nathan Bangs, D.D.
Mr. George Suckley,
Elijah Pierson,
John H. Hill,
John D. Keese,
Arthur Tappan,
Dr. James C. Bliss,
Dr. David M. Reese,
Rev. J. J. Matthias,
Rev. Charles G. Sommers,
Rev. Thomas De Witt,
Rev. Henry Chase,
B. Badger,
Rev. M. Bruen,
} New-York.
Rev. W. A. Hallock, New-York.
Hon. Frederick T. Nash, North-Carolina.
Hon. Theo. Frelinghuysen, Newark, N. J.
Josiah Bissell, Jr. Rochester, N. Y.
Rev. Lyman Beecher, D.D. Boston.
Hon. Roger M. Sherman, Fairfield, Conn.
Hon. Charles Marsh, Vermont.
Robert Ralston, Esq. Philadelphia.
Rev. B. B. Smith, Vermont.
Rev. Dr. Aydelot, Cincinnati.
Rev. J. H. Church, D.D. Pelham, N. H.
Rev. J. H. Rice, D.D. Un. Theol. Sem. Va.
Rev. Dr. Wylie, Washington, Pa.
Wm. G. Pendleton, Esq. Richmond, Va.
Capt. Charles W. Skinner, U. S. Navy.
Hon. Williamson Dunn, Crawfordsville, Ind.
Lieut. Benj. Paige, U. S. Navy.
Mr. Frederick Erringer, Philadelphia.
Rev. Ch. P. M'Ilvaine, Brooklyn, N. Y.

Executive Committee.

Lewis Tappan,	Dr. John Stearns,
Dr. D. M. Reese,	John Griscom, LL.D.
Dr. James C. Bliss,	Elijah Pierson,
Rev. M. Bruen,	John H. Hill,

B. Badger.

The following remarks in relation to this subject, are copied from the "New-York Christian Advocate and Journal," a methodist paper, the circulation of which is more widely extended, we believe, than that of any other paper in the Union. Most cheerfully do we concur in the dissemination of such sentiments as are contained in this article, the 2d paragraph excepted:—

During the past year, we rejoice in the fact, that there has been a simultaneous movement among Christians of every name to promote the sanctification of the Sabbath of the Lord. It would seem that professed friends of Christ have been, in too many instances, forgetful of the obligations of the fourth commandment in the decalogue, and that now being self-condemned, they are waking up to this subject, and resolving every where that the time past shall suffice wherein they have been forgetful of their duty; and from the nature and spirit of the effort recently made in New-York, which has resulted in a general union of Christians of all denominations known to revere the Lord and his Sabbath, the happiest results may be anticipated.

In the fact that this association does not pretend to an "American" name, or arrogate a "national" character, we greatly rejoice. This "national" pretension, when assumed by a religious society, is becoming so odious, that we are glad to find that in this emporium, as it is, of every thing great and good, and during the anniversary week, and in the very sanhedrim of "American" societies, an association has been organised for promoting the observance of God's holy day, which, although national in its design, as all good efforts are, yet does not assume this obnoxious title. It is called "The General Union for promoting the observance of the Christian Sabbath."

While other christian denominations have cause of rejoicing in this new era on this important subject, we think we may be allowed to say, we joy "more than ye all;" for from the origin of Methodism, thanks to the providence of God, and the wisdom and piety of our founder, we have led the van in this matter. The observance of the Sabbath, according to the scriptures, has always been, and still is, with us, "a general rule," equivalent to a "term of communion;" and no instance of overt violation on the part of our members, has escaped church censure. Our 400,000 members, and our thousands in the ministry, in this country, already constitute an organised national society, without arrogating a national name, who perennially live and preach in conformity to the sanctity of the Sabbath. While, therefore, we, as a people, did not need a separate organisation for this purpose, being already pledged, each to the other, yet we hail with feelings of delight and gratification, the formation of this "General Union," and hope that this combination of effort will be owned and blest by that God, who has so signally led us forth under his benediction, while feebly endeavouring to labour for the general observance of the Christian Sabbath. We welcome Christians of every name into this "labour of love," and we rejoice to see so many denominations represented in its board of managers. And should any of them, by their zeal, piety, and industry, outstrip us in this heavenly design, we hope always, from our hearts, to bid them God speed.

In this effort now publicly made, the "General Union" will have much to encounter from its enemies, whether secret or avowed; and from both opposition may be expected. It will be said—nay, it has been said already, that Christians, priests and people, are combined to force the public into Sabbath keeping; and many who *profess* to be *very friendly* to the Lord and his Sabbath, will be found to join in this hue and cry. But the publication of the "constitution" will put to silence this vile insinuation; for, wherever this is seen, it will be obvious, that to effect this great moral change, we shall only use "moral means." The excellent address of the convention, which we this day publish, will fully set forth the arguments on which the necessity and expediency of this attempt to do good is founded. And although our weapons are not carnal, yet it should not be forgotten that they are "mighty, through God, to the pulling down of the strong holds of Satan."—Let us take courage, then, from this thought, and "trust in the Lord with all our hearts, leaning not upon our own understanding," and the Lord of the Sabbath will be our God, and for our defence a "munition of rocks."

From the open and avowed foes of the the Sabbath we may expect no quarter.—The "offence of the cross has not ceased." It is still true, that "if any man will live godly in Christ Jesus, he must suffer persecution." Our motives will be misinterpreted, our views and conduct misrepresented, and every effort which Satan and the "children of darkness" can bring to bear upon us, to protect the throne of the prince of darkness from its impending overthrow.—But the cause of truth, under the blessing of the God of truth, will prevail, for "if this work be of God, ye cannot overthrow it."

Religious Intelligence.

GENERAL ASSEMBLY.

We mentioned last week, that a day had been set apart for fasting and prayer, during the recent session of this Assembly. A correspondent of the New-York Observer speaks thus of the observance of the day:—

"*Wednesday Evening.*—We have this day had the most solemn, the most interesting meeting, I have ever attended. In the morning the General Assembly convened in the room which they commonly occupy, together with a large number of ministers and other persons not members of our body, to engage in prayer and exhortation. Many addresses were made, and many prayers offered up to the throne of Divine Grace, for the influences of the Holy Spirit to be shed down upon us. It was emphatically a meeting of confessions and tears. The heart of every one seemed to be melted in view of the past, and the mind of every one seemed to inquire with great earnestnes, what can be done for the future? And it is believed that every one resolved, "something shall be done." It is true there is judicial business of a very important nature before the Assembly; but I believe the transactions of this day have been a thousand times more important to the interests of religion in our churches, than all the other days which we may spend together. Its moral influence will be felt by them and us until the next General Assembly."

Board of Missions.—The same correspondent furnishes the following extract, relative to the Board of Missions of the General Assembly:—

"It was painful to hear from the report, that only $747 73, in the shape of funds, had been placed at the disposal of the Board during the last year; a sum not sufficient to support two missionaries for one year. More than one half of our presbyterian churches are asleep on the subject of missions, both foreign and domestic. They must awake and gird on their strength. If every member of the presbyterian church in United States would contribute *fifty cents* yearly to the cause of missions, the whole amount would be more than *one hundred thousand dollars.*"

The last remark contained in this extract presents matter for serious reflection. Let it be remembered, however, that vast numbers of Presbyterians are, as they should be, large contributors to the *American* Board. Still the whole amount raised by Presbyterians for foreign missions, must be far less than $100,000! The subject of reorganising the Board occupied much time, and called forth considerable discussion; but it was at length indefinitely postponed. The correspondent above referred to says—

"It is believed that no member of the Assembly had the least wish to diminish the amount of benevolent effort. On the contrary, every member in this body would do all in his power to increase it; and if reorganising the Board of Missions would produce this effect, no doubt every member would have voted for it. But it was feared the contrary would be the effect; that divisions would be created; that a want of confidence would be manifested by the Assembly in these two great benevolent institutions of our country; and that the interests of a new Board would be found to clash with the interests of missionary institutions already existing. At the same time, every member of this body, who avowed himself a friend of re-organisation, declared his entire confidence in all the benevolent institutions of the day, and disavowed every wish to interfere in their operations."

A committee was appointed, to draft a letter of correspondence to the Protestants of France.

The Assembly took up the subject of appointing a Professor of Ecclesiastical History and Church Government in the Western Theological Seminary. The choice fell upon Dr. McDowell.

Colonisation Society.—"The Assembly then took up the report of the committee on the communication from the Board of Managers of the American Colonisation Society, and, after deliberate consideration of the subject, resolved that the orders taken by former Assemblies are a sufficient expression of the sentiments of this body on the subject in question." It will be recollected that the Assembly formerly recommended the taking up of an annual contribution for this object, on or about the 4th July.

Increase of Ministers.—The committee on bills and overtures reported the following resolutions, which were read and adopted:—

Resolved, That the great number of vacant churches in our connexion, the rapidly increasing population of the west, destitute of the gospel ordinances, and the wants of the heathen world, call for vigourous and persevering efforts on the part of the church of Christ, to increase with all possible rapidity the number of well qualified preachers of the gospel.

Resolved, That it be earnestly recommended to each minister in the presbyterian church, to induce the people of his charge to provide means for the education of at least one candidate for the gospel ministry.

Resolved, That every minister of every Presbytery be affectionately requested to search diligently and prayerfully for young men of piety and promising talents, proper to be taken under the patronage of the church, as candidates for the gospel ministry, and recommend such young men to the Presbytery within whose bounds they are found, or to some Education Society.

Resolved, That it be enjoined on the Presbyteries annually to take order on this subject, and report to the General Assembly.

Observance of the Sabbath.—Wednesday, May 28, the committee appointed on the communication from Dr. Beecher, agent of the General Union, for the better observance of the christian Sabbath, made report, which was accepted, amended, and adopted.

"The substance of it was, that the General Assembly highly approve of the formation of the General Union, and recommend that auxiliary associations be formed in every congregation within our bounds; that it be recommended to Presbyteries and churches to enforce the discipline of our church in cases of violation of the Sabbath; and that the law of the bible is the only law which can prescribe and enforce the duties of this holy day, or decide in those cases which are so often urged as cases of necessity and mercy."

We copy the two following extracts from the minutes, as published in the last Philadelphian:

Monday, May 26.—The committee appointed to report a plan for the observance of a season of religious exercises by future Assemblies, and of extending the observance of the same season to the churches under the care of the Assembly, made a report, which being read and amended was adopted, and is as follows, viz:—

Resolved, That it be hereafter a standing rule of the General Assembly, to spend the first Wednesday of their sessions in religious exercises, as follows, viz:—

It is recommended that each member should spend from 8 till 9 o'clock, A. M. in secret devotion. At 10, the Assembly shall meet together, and spend a season in prayer, praise, reading the scriptures and exhortation. In the afternoon there shall be a public meeting of the Assembly, with all who choose to convene with them, to engage again in religious exercises.

Each Assembly shall, at an early period of their sessions, appoint a committee to make arrangements for the observance of this day, in conformity with the above general plan.

Resolved, That it be recommended to the churches under the care of the General Assembly, annually to observe this day, or such parts of it as they may respectively think proper, as a season of special prayer in the closet, and in social or public meetings, to ask for the presence of God with the General Assembly, and for the special influences of his Spirit to descend upon the churches under their care, and upon the world of mankind, and that the earth may speedily be filled with his glory.

Resolved, That it be recommended to Christians and to churches, in the annual observance of this day, as far as may be convenient, to fix upon the same time with the Assembly, for secret devotion and for public worship.

Resolved, That the several Presbyteries under the care of the General Assembly, take order for informing all our churches of this recommendation, and for promoting the observance of the day in question.

Intemperance.—The following resolution, reported by a committee appointed on the subject of intemperance, was adopted:—

Resolved, That in view of the exceedingly heinous nature of the sin of intemperance in the use of ardent spirits, as in direct opposition to the authority and moral government of God, its wide spread prevalence, infecting, as we are not without reason to apprehend, some members and even officers of the church, the dreadful miseries it inflicts on society, in all its interests, physical, political, moral and religious; and especially in view of the great guilt that rests on the church in this matter, not merely from so many of her members participating in it, while others, with thoughtless insensibility, minister the means of its indulgence to its deluded victims; but especially in having greatly failed, as the light of the world and the salt of the earth, by her instructions, her example, her prayers and her vigourous efforts, every way to stay the plague; this General Assembly do appoint the fourth Wednesday of January, 1829, a day of fasting, humiliation and prayer, with a special reference to this sin, and recommend to all the people of their communion its solemn observance as such; and moreover they give it in charge to all their ministers, who may officiate on this occasion, by prayer and study, to have their minds thoroughly impressed with a sense of the greatness of this sin; and to endeavour so to conduct the exercises of the sanctuary, that all the people to whom they may minister, may be brought most fully under the same impression, and aroused to a vigourous exertion of all the means which duty and sound discretion dictate for arresting the hateful desolating abomination.

ASAAD SHIDIAK.

Extract of a letter from Mr. Goodell, to the editor of the Portland Mirror, dated Beyroot, Oct. 17, 1827:—

"Asaad Esh Shidiak, you will rejoice to hear, is still alive, notwithstanding the severity of his treatment. At one time, we heard in different ways, that his beard and the hair of his head and eyebrows had fallen off. At another, that his head and knees had been so long chained together, that, when the chain was removed, he straightened himself, turned upon his back, called for water, and immediately fainted away. Some humane person bled him, and he was restored. The Patriarch himself not long since told one of our secret friends, that he had been for several days chained up by the neck in his prison in such a manner, that he could only touch his knees to the floor, and was unable to lie down, or sleep. But all accounts agree in this, that he has great peace of mind. It has also recently been pretty clearly ascertained, that his bodily health is at present very good; which his enemies pretend to construe into evidence, that he is possessed with a devil.—It is very possible that exaggerated accounts of his sufferings have been at times industriously circulated by the bishops & priests, in order to deter others from reading the bible; but it shows at any rate, that they are willing to have it understood, that they consider the most horrid form of persecution as a work worthy of their pious selves.

"It is now more than a year and a half, since he was delivered by his brothers into the hands of the Patriarch, during which he has been most of the time in chains, and has certainly at times received treatment, at thought of which the heart sickens. To mention nothing else, think of his being confined in a small dark room, the door of which is never opened; whatever he receives passed in at a small window, or rather hole in the wall; *nothing ever carried out of his room, and neither his clothes nor his room are ever allowed to be cleansed!!* But decency requires me to forbear. The Lord take away these hearts of stone, and give hearts of flesh—hearts that can feel, and pity, and love—hearts moulded into the sweet, dove-like, blessed temper of the gospel!

"From the fact that he has been so long preserved, we are encouraged to hope, that he will be finally delivered, and will yet lift up his voice like a trumpet in all the hill country of Judea, proclaiming free grace to dying men, even "from the land of Jordan, and of the Hermonites, from the hill of Mizar." Let your prayers and the prayers of the church ascend with ours before the mercy-seat, in his behalf; in behalf also of the little church, that has been gathered here out of the rubbish; and in behalf of this whole country, which once contained all that is beautiful, and holy, and good; but now, alas! all that is wretched, and impure, and evil.

"I presented Asaad Jacob with the bible which —— sent for him. He reads English very well, and appears much pleased with the present. He is not in my service, but visits us occasionally. He is very young, and very intelligent, is thoroughly convinced of many of the corruptions of his church, but fears persecution, and loves this present world. All our number are in excellent health. Mr. Bird and family are now three days distant from us on the mountain."

NEW-YORK BETHEL UNION.

EXTRACT OF THE REPORT.

[*Prepared for the New-York Observer.*]

After speaking of the adaptedness of the gospel to all times, places and characters, not excepting even the *sailor*, the report proceeds to state, that during the past winter season, meetings for seamen were held on Tuesday and Thursday evenings, under the Mariners' church, and on Friday evenings at sailors' boarding houses. During the summer months, meetings were regularly held every week on board of vessels.—These meetings have been uniformly well attended, and the Board assures us, that almost without exception, they have been the most interesting meetings which they ever attended. It has been no unusual thing to hear two or three captains, and one or two seamen, on the same evening, make short addresses and engage in prayer. And these are never cold and heartless. Simple, plain, experimental and pungent; no studied form, no attempt to display; they have appeared to be the breathings of hearts warmed by the love of God, and deeply solicitous for the salvation of souls.

The effects of these meetings have been very happy. Many have here confessed their conviction of sin, and subsequently, by their correct deportment, have given encouraging evidence that their hearts were renewed by the Holy Spirit. It is a remark worthy of notice, that whenever there has been the conversion of a sailor, he has generally given no equivocal evidence of the change. The distinguishing traits of his new character are clear and desisive; and with a modest boldness, he is not ashamed to own his Master before his profligate and gainsaying companions.

It is generally admitted that the character of seamen has of late been greatly improved. It is no strange thing to hear of ships crossing the Atlantic without a single oath during the voyage; and to what shall this wonderful change be attributed but to the means of grace (scanty indeed) which they now begin to enjoy. Frequently there have been from 150 to 200 seamen present at a meeting, who have apparently taken a deep interest in the exercise, as evinced by their solemn deportment, and by their eagerness to obtain tracts and bibles and testaments, which are uniformly distributed at the close of every meeting. Besides the tracts given on these occasions, one of the Board has distributed 120,000 pages on board of vessels; and he states that they have almost universally been received with great apparent thankfulness.

A number of very pleasing incidents are recorded, which have been published, in substance, at different times, in the New-York Observer, under the head of "Bethel Records." Also, a view of the project for establishing a Marine Missionary Society, every member of which, in whatever ship he may sail, is to use his endeavors to establish a Sunday school, a bible class, public worship on the Sabbath, the monthly concert, &c. or so many of these institutions and observances as circumstances will permit. They are likewise to report such interesting information and incidents as may come to their knowledge, which it is expected will be published in the form of a magazine, and circulated among seamen.

Perhaps there is no department of christian labour, says the report, where so much good can be done with so little effort as here. It has appeared as if God always went before, and did the whole of the work; and the Board have had the pleasure of standing still and seeing the salvation of God.

But the field is widening, and the way is now preparing for great and extensive usefulness. Calls are made for meetings, which cannot be attended to for want of conductors. There might be five or six social meetings profitably held in different sections of the city every Friday night, if men of zeal and prayer could be found to attend them.

Western Asia.—From Mr. Goodell's correspondence in the Missionary Herald for June, we learn, that the intelligence of the battle of Navarino produced much alarm and confusion at Beyroot. Mr. G. received the intelligence at the commencement of a night of "darkness, thunder, storm and tempest." Mrs. G. was unable to sit up; it was uncertain what the Mussulmans would do in their fury; there was no time for delay, and no one to advise with. He despatched an Arab to the English consul, and in the mean time, packed up his most important effects, books, papers, &c. and made all the preparation he could for flight, which they providentially effected, to a house in Mansoorea, which the consul had taken only a few hours previous. The "fright, flight, and change of air, restored Mrs. G.; and their children were lively and healthy."

Mr. Bird was then in a Greek convent near Tripoli. The French and English consuls there were put under arrest; but Mr. B. and family, though alarmed on account of their unprotected situation, have not been seriously molested. They all *hoped* to meet again at Beyroot, in a few days.

Revivals.

"*Reaction.*"—From the remark of a distant correspondent of high respectability, we should infer that the purport of some of our remarks relative to the state of religion in this vicinity had been misunderstood. We would be far from intimating that any thing like a "reaction," which has been so often predicted respecting the western revivals, has taken place. If the strong feeling which existed two years ago has partially subsided, the precious and abundant *fruits* of the revival are still to be seen, to the honour and glory of the Master's cause. That an excitement has in any considerable measure abated, is not an unusual circumstence, to be lamented in the history of revivals. Painful as it must be to every christian heart, the thing is not uncommon; and it is often hastened on, too, by the reiterated predictions respecting it, which are uttered by the timid and the worldly minded. Discussions, to which it is now no longer necessary to allude, have doubtless been instrumental, to some extent, in diverting the public mind from better things. They have now ceased. Let them be buried in oblivion; and let the blessed influences of God's Spirit, and the cheering tokens of his favour, which have never wholly left us, be once more made the objects of solemn and united attention, by those who have an interest at the throne of mercy. Let this be done; let the spirit of fervent supplication once more arise in behalf of Zion in the midst of us; and soon we may expect to see the latter rain of the blessed influences of reviving grace, even more abundant, perhaps, than the former. Immense responsibility rests upon Christians in this vicinity. What if there has recently been in the places that had not long ago been favoured with copious dews from on high, some of the gentler visitations of converting mercy; and what if other places in the near vicinity of these have been visited with powerful revivals. Shall the work *now cease*, merely for the want of united prayer and effort for its continuance? While we would be thankful for present as well as past mercies, let us remember that God is glorified, when his children ask *largely* for the promotion of his cause.

From the New-York Observer.

With a letter from Messrs. Van der Smissen & Co. of Altona, Germany, we have received the Evangelische Kirschen-zeitung to the 27th February inclusive. We translate the following:—

Revival in Lithuania.—The religious spirit of the age seems to have left no corner of the earth unvisited. Tribes which are excluded from the rest of the world, not only by their local position, but by the narrow circle in which their language is spoken, have nevertheless caught a portion of this God-like spirit. A remarkable instance of this kind is to be found in the religious excitement among the Lithuanians on the Russian frontier, of which we propose to give a brief account. Among this people, whose language renders them peculiarly isolated, but who are nevertheless intelligent, a sect has sprung up, or rather a society of lively, spiritual Christians, called *Swentegis*, (saints), or *Maldeninker*, (praying persons.) The origin of this sect is thus stated. Certain pious ministers in the Lithuanian parishes introduced the practice of repeating in a private assembly during the week, the sermons of Sunday. The blessings which attended this exercise, made them welcome in the houses of the virtuous shepherds, and in their assemblies the word of life became quick and powerful. Those who shared in this extraordinary refreshing, were country people, and all in humble life. They at first announced the truth in their own villages; and then went into the neighbouring places and collected every where a little company of believers, whom they visited from time to time, and strengthened them in the service of God. These persons are called *Vermahner*, (exhorters.) At length the number so much increased, that it amounted to thousands; in many places it even constitutes a majority of the population.

The outward appearances of these people is not at all peculiar. They are only known by their serious, discreet deportment; for example, they drink no ardent spirits, of which the Lithuanians are so fond; they clothe themselves with modest apparel, and avoid all worldly lusts. There is no vestige of sectarianism among them; they attend the churches even of unbelieving preachers, and pray for their conversion: Also they receive the holy sacrament under ordained ministers. A peculiarity which obtained at one time, among some of them, was defective notions of repentance. They consider a certain degree of penance to be as necessary as conversion; and accordingly provided a number of rules for proselytes, which were ill-advised. But the wise instruction of the pious ministers has rescued them from these errors. They stand now as witnesses to the energy of the word of Christ, in the midst of surrounding darkness. Notwithstanding all the persecutions and reproaches which they are called to suffer, they remain true to their acknowledged faith, read the Scriptures and religious books with deep interest, and confirm their doctrine by devout and pious lives. O, that all the preachers may know how to lead these quickened souls aright and carry them forward in the heavenly race.

Waldoboro', Me.—We have authentic intelligence from this place, of recent date, and of a most pleasing nature. Experimental religion is there rapidly progressive; and the *manner* of its progress, as well as the reality, is matter of devout thankfulness to God. How delicate and responsible the situation of any people enjoying the effusions of the Holy Spirit. How much circumspection, humility, faithfulness, are requisite, that no root of bitterness may spring up, and nothing occur to "grieve the Holy Spirit of

God." Let such places be remembered in the prayers of Zion's friends.—*Chr. Mirror.*

Massachusetts.—We learn by a clergyman from Massachusetts, that in Conway, Franklin county, the state of religion the past year has been unusually interesting, and that about fifty have expressed a hope in the merits of Christ. In Buckland, an adjoining town, about forty; and in South Deerfield, about an equal number. In Easthampton and Westhampton a revival is in progress, and about 30 instances of hopeful conversion have occurred in each.—*N. Y. Obs.*

Washington County, N. Y.—The Northern Statesman mentions revivals in Hampton, Salem, Jackson and White-Creek, in Washington county, N. Y.

Kentucky.—A letter to the editors from a gentleman in Harrison county, Kentucky, dated May 12th, says, "In Kentucky, we have had a great refreshing, &c. To Mount Pleasant church, where God has called me to labour, 69 have been admitted during the last year; and to the churches within the bounds of the Presbytery, [Ebenezer], 475. These have nearly all been received in the course of about four months past.—*N. Y. Obs.*

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 10, 1828.

"*Which day of the seven hath God appointed to be the weekly Sabbath?*"—This question has been offered for discussion by a correspondent, who says in allusion to an article contained a short time since in the Recorder, that he is not "one of those wizard heads that has been divided into cones and segments and angles, under college discipline," &c. In reply to this question, we would premise that the terms of the law, "Six days shalt thou labour, and do all thy work," &c. are applicable both to the Jewish and Christian dispensations. Six successive days are employed, according to both dispensations, for the purposes of labour. The day following, therefore, whether we reckon it the first or the seventh day *in the week*, is still, in *relation to the law*, the "seventh day," as *following immediately the six days of labour.*" The only question, then, is, in what part of the week does the succession begin? This we contend is not decided by the terms of the fourth commandment. The Lord seems to have chosen that *this* circumstance should be subject to his more particular direction, in reference to different periods of the church; while the law itself, originally given at the creation, and afterwards graven by his own hand on one of the two tables of stone, as a symbol of durability, and placed in the ark, beneath the mercy seat and the cherubim, where dwelt the glory of the highest in the "holy of holies," entirely separate from every portion of the judicial and ceremonial law, should be handed down, without the slightest alteration, to the remotest ages of the world. The *law instituting* the Sabbath is immutable, like the other precepts of the decalogue. Not one jot or tittle thereof shall ever fail.

As to the question, on what part of the week the successions of sevens should begin, we need only to refer to the history of the twelve apostles. The example of men inspired by God, and commissioned to establish churches throughout the world, is to be considered as decisive authority.

Progress of the Sabbath Cause.—The Piscataqua Association, situated partly in New-Hampshire and partly in Maine, on either side the river which bears its name, received at a late meeting a communication from Boston, respecting the observance of the Sabbath; upon which it was

"*Resolved*, That the Association regard with much satisfaction, the efforts which are making to promote the sanctification of the Sabbath, and will endeavour, in every proper way, to forward so good an undertaking."

The Connecticut (Hartford) Observer has the following remarks:—

"Every mail brings us some new evidence of interest on the subject of the Sabbath. In almost every part of the land, meetings are held, in which resolutions favourable to this holy day are passed. The effect may be less in some cases than is expected; yet it cannot be utterly in vain to bring the subject so prominently before the community. We may regard every instance of associated influence and efforts, to promote the sanctification of the Sabbath, as a well organised force, which must at least, warn the enemy to beware. In large sections of the country, this force comprehends not only the weight of character and influence; but also a decided superiority of numbers. Few are the men in New-England who wish to trample on the Sabbath. This few may make a loud clamor; may speak great swelling words of vanity; but they would not dare to face the united array of the friends of the Sabbath."

These remarks, we think, may be equally applied to our own section of country. "Great swelling words of vanity" have already been spoken; but they will not prevail. The following item is peculiarly encouraging. Nor does it stand alone:—

"The proprietors and directors of the steamboat Fanny, have at length found it for their interest, that one of her weekly trips to New-York, should be commenced on Saturday, instead of the Sabbath."—*Norwich Courier.*

The Kingston U. C. Gazette gives a favourable notice of the "great exertions which are making" in the United States, "to prevent the profanation of the holy Sabbath," and asks whether something cannot be done at Kingston, towards accomplishing the same object.

The Amherst (Mass.) Cabinet mentions, under the head of "daring profanation," the words "*Sundays not excepted*," as they occur in a new advertisement of the "*old line*" from Boston, through Amherst, to Vermont; and, while in most other things it would recommend the "*old line*," yet as to this, the editor feels in "duty bound to discountenance it as an open violation of the laws of God and man."

The following article is copied from a recent number of the Boston Gazette:—

"A numerous meeting of the "friends of religion and good order," was held in the meeting house of the Rev. Mr. Malcom, in Federal street, on Friday morning, to adopt measures to promote a better observance of the christian Sabbath. Hon. Lewis Strong, of the Senate, was chosen chairman, and the Hon. Mr. Matton, also of the Senate, Secretary. Rev. Dr. Porter, of Andover, Rev. Louis Dwight, Rev. Mr. Maffit, Hon. Heman Lincoln, Hon. John Reed, Mr. Tappan, of Augusta, Me. S. V S Wilder, and Lewis Tappan, Esq. of New-York, severally addressed the meeting; and a number of appropriate resolutions, introduced by the latter gentleman, were unanimously adopted."

See, also, the constitution of the "General Union for promotin the observance of the Sabbath," which is found on our first page to day, and the proceedings of the General Assembly in reference to it, in a previous column.

The "Pioneer Line."—Owing to some disappointments, comparatively of a trifling nature, the commencement of the new Pioneer line of stages, has been a little delayed. It is now nearly in readiness, and is expected to start in a few days. Meanwhile the friends of the Sabbath are increasing, and they will not be unreasonably impatient. The Rochester Observer of the 6th inst. says, in relation to the subject—

"A cargo of coaches for this line, was received this week, by the *Sabbath-keeping* line of boats; and we hope in due season to see them in motion, and patronised by the friends of religion and good order throughout the country.—Let it be seen that whether there is religion and patriotism enough to aid and support those whose only object in getting up this line, is, to prevent the gross and habitual violation of the Sabbath, an institution which the old line proprietors declare is one of the best that infinite wisdom ever gave to man."

Colonization Society.—Samuel Stocking, Esq. of this village, has been duly appointed agent for the American Colonization Society. All donations from this part of the country will be received by him, and acknowledged in the Recorder. We hope the number will not be small.

For the Western Recorder.

At a meeting of the inhabitants of the village of Rome, convened at the presbyterian church, for the purpose of forming a Branch Bible Society in said town, May 29th, 1828—

Meeting opened with prayer. Rev. Mr. DAVIS, was appointed Chairman: W. Barnes, Esq. Secretary.

A committee was appointed to report suitable persons for officers. The following gentlemen were reported and elected:—

REV. DAVID MORRIS, President,
AYLMER KEITH, Vice President,
DR. H. H. POPE, Secretary.
FRANCIS WRIGHT, Treas. & Depositary.

It was *resolved*, to supply the destitute in Rome with a copy of the Holy Scriptures within three months

Political.

FOREIGN.

The arrivals at New-York have brought London dates to the 1st of May.

The Russian army had not crossed the Pruth on the 13th of April.

In Greece, Count Capo d'Istria was endeavouring, with some success, to heal the divisions between the Greek chieftains. The cultivation of potatoes has been introduced by him into Greece, as the most likely means of relieving the present famine. An Irishman, of the name of Stevenson, has fixed himself at Egina, in the midst of two hundred families of labourers, who are cultivating a fine piece of ground, which will yield potatoes enough to supply 6000 persons for a whole year. After instructing the peasants at Egina, Stevenson is to pass to the other islands, and thence to the Peloponnessus, for a similar purpose.

The re-establishment of the national guards in Paris was under consideration. The ministers were divided on the subject, and it is said some of them had threatened to resign if the project was adopted. Gen. La Fayette stated in a debate on the 29th, that he was the oldest veteran of those guards.

The U. S. ship of the line Delaware, arrived at Leghorn on the 10th April, and landed at that place, Charles Lucien Bonaparte, his wife, who is a daughter of the ex-king Joseph, and their two children.

DOMESTIC.

Clinton's Property.—The sale of all the property of De Witt Clinton (with the exception, we understand, of the carriages) is completed. The vases were bid off for six hundred dollars, by a gentleman of this city. The Grand Lodge of this state, at their last session, appropriated five hundred dollars, for the purchase of a piece of plate, to be presented to Mr. Clinton, as a mark of their high opinion of his services as Grand Master. This money has not yet been applied to its object, and the vases were purchased with the belief that the Grand Lodge would take them, and present them to the family of their illustrious brother. There cannot be a doubt that they will do it, at their annual session, which commences this day, in New-York.—*Alb. D. Adv.*

Steam-Boat Explosion.—On the 15th ult the steam-boat Car of Commerce burst her boiler, on the Mississippi, about 150 miles below the mouth of the Ohio. She had between 70 and 80 passengers on board; 35 of whom, and six of the crew were killed; and more than 30 others were more or less injured, some of whom are not expected to survive. The accident was occasioned by the rashness and imprudence of the captain, who was in chase of another steamboat, and it is said he stood with his foot on the safety valve, to prevent the steam passing off.

The Army.—The New-York Commercial Advertiser, after publishing an order of Gen. Macomb, on assuming the command of the army, says, "We understand, however, that the other Major-Generals do not acquiesce in the right of Gen Macomb to command them.—Gen. Harrison denied it on the floor of the Senate; and Gen. Scott has intimated that he does not hold himself bound to respect the orders of the major general commanding. It seems, therefore, that the difficulties arising from the etiquette of this business are not removed by the rejection of the bill to abolish the office, and the ratification of the appointment by the Senate. It must probably be known to our readers, that a nicely balanced question, for a long time has been agitated between Generals Scott and Gaines, as to the priority of rank. When Gen. Macomb went into the engineer department, he expressly reserved to himself his rights in the line of the army. And it was from the belief that he was entitled to the priority of rank over either of the other Major-Generals, that he was selected by the President as the successor of the late commander-in-chief.

Question of Jurisdiction.—John Baker, who claims to be an American citizen, and to occupy lands on the Madawasca settlement, contiguous to the British province of New Brunswick, but within the jurisdiction of the United States, has been tried before the supreme court of that province, for a "seditious conspiracy committed by him and others." On his trial, being called upon for his defence, he thus addressed the court:—

"I am a citizen of the United States, and owe allegiance to that country. I have lately received my deed from the states of Maine and Massachusetts. I hold myself bound to their courts. I live in American territory, and hold myself only liable to the courts of that place, being the county of Penobscot, in the state of Maine. I enter no defence, & call no evidence. I do decline the jurisdiction of this court."

The jury, however, after about an hour's consultation, pronounced the defendant guilty; and he was sentenced to be imprisoned two months in the common jail of York county, and pay a fine of 25 pounds to the King; the court having had regard to his previous long imprisonment." The principal offence, according to the evidence produced, seems to have consisted in hoisting an American flag on lands alleged to be within the British province.—*Boston Ev. Bulletin.*

Specie Arrivals at New-York.—About 25,000 dollars arrived in the Gen. Paez $17,000 in the brig Edwin, and a large amount in the Potosi, from South-America; also a quantity in the barque Four Brothers, from St. Thomas; all within a few days.

A commission merchant of high credit in New-York, informs a friend in Albany, that heavy shipments of specie which he made to England some weeks since, are actually on their way back to the U. States.

By the latest English accounts, it appears that the tariff was not expected to pass by the merchants there. This is a happy circumstance, as otherwise immense shipments of goods would have been made, and this happily did not take place.

Money Market.—One hundred thousand dollars of the state five per cent stock, issued for the Delaware and Hudson Canal Company, was sold in New-York, on the 30th ult. by auction, as follows:—$5000 at 8 1-4; $25,000 at 7 1-2; and $70,000 at 7 3-4 per cent premium.

The American says, such a premium upon stock, bearing only an interest of five per cent, does not look like any great pressure for, or deficiency of money, when the means of commanding or securing it are not wanting.

An attempt to fire the Exchange.—The New-York Morning Courier says, on Sunday night, an attempt was made to destroy this splendid edifice. Some incendiary or incendiaries, entered the office of Messrs. Willard & Boyd, and set fire to a quantity of papers in one of their desks. A number of matches were found in the desk partly burnt. Fortunately the perpetrator of this deed was more villanous than wise, and left the lid of the desk closed. The fire, of course, did not extend far, there being no air to feed the flame.

Rensselaer School.—Mr. Eaton, senior professor of this institution, has given notice in the name of the founder, the Hon Stephen Van Rensselaer, that one person from each county in the state, will be received into the school, and furnished free of expense, with the full course of instruction, during the fall term of fifteen weeks, to commence on the third Wednesday in July. The person attending must furnish himself with a certificate from the first judge, stating that the applicant has given satisfactory evidence that his education is now sufficient for teaching the elementary principles of science, required to be taught in acadamies. He must also be above the age of eighteen years, and will be required to board himself while at school. The offer is too liberal to be neglected. We hope to see it improved by some individual in every county in the state.

Spots on the Sun.—The disk of the sun exhibits to the telescope, at present, an unusual number of spots. On Wednesday last we were able to enumerate eleven, one of which, a little north of the centre, was very large, and surrounded by an extensive penumbra. The solar spots are not often more than thirty degrees distant from the sun's equator; but one of those visible on Wednesday, was near the southern limb. Since that time, this spot has disappeared, and several of the others have separated into clusters of small spots. Many of our readers will recollect the similar appearances that were exhibited on the solar disk, in 1816. They are sometimes of enormous size, occupying a space of 50,000 miles in diameter; and are occasionally so mutable as to exhibit to the eye of the astronomer, the appearance of exploding into fragments, while he is gazing at them.—*Con. Jour.*

Relief to the Greeks.—The total amount received by the New-York Greek committee, in cash, clothing and provisions, up to the time of the sailing of the Herald, was $59,889 45.

The sum collected by the Greek committee of Rochester, amounts to $5000.

Greek Lads.—One of the Greek lads left Dr. Howe, at Saratoga, for Amherst academy, where he is to be educated under the patronage of Arthur Tappan, of New-York, and Mr. Cutler, of Boston. The other left Doctor H. at Buffalo, on his way to Kenyon college, Ohio, where he is to be educated under the patronage of Mr. P. G. Stuyvesant, of New-York.

Duel.—A duel took place lately at Powhatan, Va. between Dr. Branch T. Archer, late of Richmond, and Otway Crump, in which the latter fell and died in a few minutes. Crump was the challenger. The duel was fought within 120 yards of the court-house, while the superior court was in session, and it is said the report of the pistols was heard by the judge on the bench.

Connecticut State-Prison.—The directors of the Connecticut state prison, in their report to the General Assembly, now in session, state, that during the six months included between the 1st of October and the 1st of April, the prison has produced, over and above every expense, the sum of $1017 16; and that, in their opinion, grounded upon the experiment thus far conducted, after the sums already advanced by the warden for the first expenditures shall be reimbursed, no further demand upon the treasury will be necessary for the support of the establishment.

Valuable Property.—A lot was sold at auction to-day, in Wall-street, adjoining the Exchange, the dimensions of which (with an old two story building on it) are 28 feet front, by about 39 feet deep, for $21,050.—*N. Y. States.*

Casualty.—Mr. Isaac Watkins, of Canajoharie, in this state, was instantly killed, on board a canal boat, while passing under a bridge, at Tonawanta, on the 30th ult.

Three hundred and twenty-six persons were publicly executed in England during the year 1827! Of all this number, it is stated that very few knew how to read and write. How much does our country owe to her free schools and the good example of our fathers!

The import of British goods into New-York, for eight months, ending 1st April, it is said, amounted to 48,902 packages. In the same period for the preceding year, the import was 27,543—Excess this year, 21,359 packages.

The British taxation on malt, beer, and hops, produced last year about eight millions sterling; viz. the tax on malt was nearly four millions; on beer, ale and porter, three millions and a half; and on hops, £500.000 This is nearly double the amount of the whole revenue of the United States, from all sources.

Chief Justice Savage has declined the appointment of treasurer of the United States.

Hon. James Kent has been appointed by Chancellor Wallworth, receiver, to settle the concerns of the Franklin Bank.

Nathaniel Snelson, who robbed the Virginia Bank, of which he was cashier, has been convicted, and sentenced to three years imprisonment in the penitentiary.

New Agents for the Recorder.

James Ballard, *Brownville.*
Roswell T. Lee, *Cape-Vincent.*
Charles Avery, *Ellisburgh.*
Dea. R. Parsons, *Smithville.*
Peasley D. Stone, *Adams.*
Philip Wells, *Fredonia.* This gentleman has been for some time an agent; but his name was accidentally omitted in the general list lately published.

MARRIED,

At New-Hartford, on the 5th inst. by Rev. Dr. Norton, Mr. *Marcus Leonard*, of Warren county, Pen. to Miss *Laurana Fuller*, of New-Hartford.

In Antwerp, on the 2d March last, by Rev. Mr. Chase, Mr. *Lewis Becker*, of Wilna, to Miss *Apalonia Hyer*, eldest daughter of Mr. David R. Hyer, of Antwerp.

In Baltimore, Md. on the 27th ult. Hon. *Nathan Sanford*, late chancellor of the state of New-York, to Miss *Mary Buchanan*, of Baltimore.

In London, on the 26th April, the *Marquis of Carmaerthen*, to *Lady Hervey*, sister of the Marchioness of Wellesley, daughter of Richard Caton, Esq. of Baltimore, and grand-daughter of Hon. Charles Carroll, of Carrollton.

DEATHS.

In this village, on Tuesday last, very suddenly, Mr. *David P Hoyt*, aged 49.

On the 5th inst. at the residence of Mr. Merrill Pierce, Mr. *Charles G. Pierce*, of Hillsborough, N. H. son of the late governor of that state, aged 25.

At the village of Taberg, in Annsville, the 21st ult. Mrs. *Susan Maria Beach*, consort of Dr. Samuel Beach, in the 28th year of her age. It is but a just tribute to departed worth to say, that the deceased performed the duties of a wife, a mother, a member of the church and of community, with no ordinary fidelity. The deep and general interest manifested for her recovery, the tears which so spontaneously flowed at her decease, inculcate how much she was beloved in life and lamented in death. Mrs. B. was descended from a pious and respectable family and enjoyed the advantages of a literary and religious education. To a mind well cultivated, were united suavity of manners and much native sweetness of disposition. At the age of 15, when the gay and fashionable world presents its strongest attractions to the glow and buoyancy of youth, God was pleased to set her apart for himself, and thus prepare her for a richer inheritance. She saw and felt herself without holiness, and an enemy to God. After a season of pungent conviction, she became the happy subject of renewing grace; and soon after made a public profession of her faith and hope, by uniting with the presbyterian church. If the life is a just criterion by which to estimate character, Mrs. B.'s claims to the appellation of christian were of no doubtful kind. The welfare of Zion lay near her heart. In the grand objects of christian benevolence she took a lively interest, and hailed with joy the opening prospects of the church. She was instrumental, with other pious females, in establishing the first Sabbath school in the town, which was held at her dwelling, and which has since prospered. There, also, the servants of God, who occasionally ministered to the infant church, found a welcome reception. When she was assured that the recent attempts to raise funds for erecting a house for God in the place were successful, she smiled with joy, when scarcely able to articulate. Abhorring every thing like hypocrisy or display in matters of religion, and aware of the prevalence and the danger of false hopes, she was cautious to an extreme, and jealous over herself. Hence she had a low opinion of her own christian attainments, and often doubted the reality of her conversion. This cost her many a tear, and many a sad hour; but in her last illness, the Sun of righteousness beamed with ineffable splendor upon her, and the effects of this special visitation of the Spirit were, full assurance of hope; delightful views of those peculiar doctrines of the bible which all the unrenewed world hate, because they abase the proud and exalt the Godhead; unconditional submission to the divine will; fervent prayer for Zion, and pathetic and faithful addresses to saint and sinner, which flowed from the heart, and it is believed have reached the hearts of many, to their eternal well being.—[*Communicated.*]

At New-Haven, Conn. on the 28th ult. Mrs. *Elizabeth A. Morse*, widow of the late Rev. Dr. Jedediah Morse, and grand daughter of Rev. Dr. Sam'l Finley, a former president of Princeton college, aged 61.

Drowned, on the 3d inst. at Schenandoah, *Hezekiah W Carpenter*, son of Mr Benjamin Carpenter, and grand-son of Rev. H. N. Woodruff, of that place.

In Genessee river, at Portage, on the 27th ult. Mr. *William Snow*, aged 25, late of Bridgewater, N. Y.

New Store & New Goods,

At No. 115, Genesee st. (Exchange Buildings.)

H. MATHER and H. BULKELEY, having entered into copartnership, under the firm of MATHER & BULKELEY, respectfully inform the citizens of Utica and its vicinity, that they have taken one of the new Stores situated south side of the canal, a few doors above Welles' Canal Coffee-House; where they are now receiving a choice and valuable assortment of Staple and Fancy DRY GOODS, which they offer at wholesale and retail at reduced prices, for cash or approved paper. A share of public patronage is solicited. HARLOWE MATHER,
HENRY BULKELEY.

Utica, June 10, 1828. 8w24

More New Goods,

WILL be received this week, by BIDWELL & WILLIAMS, at the UTICA CASH STORE, No. 67, Genesee street; which, together with their present assortment, *will be sold very cheap, for Cash only.*

May 20, 1828. 21tf

NEW BOOKS, &c.

HASTINGS & TRACY, No. 40, Genesee street, Utica, have just received a large addition to their assortment of Books, among which are the following:—

Wolfe's Remains, Woods on Infant Baptism, Cruden's Concordance, Butterworth's Do. cheap edition—Hebrew Bible, with points—5th and 6th volumes Henry's Commentaries on the Bible, Storrs and Flatt's Elemedts of Biblical History, Mental Discipline, Cogswell on Family Religion, Gurney's Dictionary of the Bible, Stuart's Commentaries on the Hebrews, Fuller's Works, Davie's Sermons, Faber's Difficulties of Infidelity, Jahn's Archæology, Bible Atlas, Croly on the Apocalypse, French Bibles, Do. Testaments, Hawe's Lectures to Young Men, Beecher's Occasional Sermons, Do. on Intemperance, Kittredge on Do.

Bell's Anatomy, cheap ed. Wistar's Do. Brodie on the Joints, Dewee's Midwifery, Do. on Females, Do. on Children, Gregory's Practice, Paris on Diet, Eaton's Chemistry, Thatcher's Dispensatory, Ure's Chemical Dictionary, Hunter on the Blood.

Northern Traveller, Johnson and Walker's Dictionary, Heeren's Ancient History, Death's Doings, with numerous engravings, Lord Byron and some of his Cotemporaries, Sparks' Life of Ledyard, Life of Richard H. Lee, Boyer's French Dictionary, Cooper's Virgil, Barrington's Sketches, American Chesterfield, Day's Algebra, Bonnycastle's Do. Colburn's Do. Colburn's Arithmetic, Do. Sequel, Butler's Ancient Atlas, Cummings' Do. Malte Brun's Do. Poetry for Schools, Conversation Cards, &c.

Also, a large supply of STATIONARY, comprising most articles in that line.

Utica, June 10, 1828.

Patent Window-Blinds.

B. S. LYMAN has just received a fresh supply of Hazen's Patent Window-Blinds. Those who are wishing to buy Blinds would do well to call and examine this article; and we are confident that they will prefer it to any other. They are not so liable to get out of order as the Venetian, and are only about half the price. They are very neat, and darken the room much. *Utica, June 10, 1828.* 24w4

Leghorn and Straw HATS.

Shearman & Thomson,

"*White Front, Green Door & Brass Knocker,*"
No. 62, Genesee Street,

ARE receiving the present week, fifteen cases Leghorn Hats: Among which are—Women's black & white Flats & Crowns, Bolivars, Gipsies, Misses' Gipsies, Men's and Boy's Hats, &c. &c. *ALSO,*

Ten cases plain and open work'd Straw Hats, for women, misses and children; any of which they offer by the case, dozen or singly, cheap.

N. B.—All kinds of *MILLINERY ARTICLES* kept as above.

Utica, April 8, 1828. 15tf

Kidderminster CARPETS.

Shearman & Thomson,

AT THEIR CARPET WAREHOUSE,
No 62, Genesee-street—Up Stairs,

WILL receive the present week, three bales Kidderminster Carpets, of superion quality & patterns; five bales English and Scotch ingrained Do.; two bales Venetian Hall and Stair Do.; which, together with their former Stock, will make the *best* assortment of the *best* and *cheapest* Carpets ever offered here.

Also, Blue and green Table & Piano Cloths, Hearth Rugs, Carpet Rods, Bindings, Bockings, and family made Carpetings.

Utica, April 8, 1828. 15tf

NEW GOODS,

At No. 50, GENESEE-STREET.

THE Subscribers have entered into partnership, under the firm of L. FENTON & Co. and are now opening an entire new Stock of *DRY GOODS*, purchased since the late fall of goods in New York. Their Stock is ample, embracing all the varieties usually found in this market Much care has been taken in the selection of the Goods; all of which were bought at the lowest auction prices, and will be sold at a small advance from the New York bills. They respectfully solicit a share of public patronage.

LORING FENTON,
CYRUS STRONG.

Utica, May 27, 1828. 22tf

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES:* Among which are—

40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15 1828. 16

MOLASSES.

20 hhds. Molasses, just received and for sale at No. 90, Genesee street, by
PARKER & HASTINGS.

Utica, May 20. 1828. 21

RAISINS.

100 boxes fresh bunch Muscatel and Bloom Raisins—20 kegs Do.
100 boxes fresh Herring,
Also, a quantity of white Havanna, Loaf and Lump Sugar,
Just received and for sale by
PARKER & HASTINGS.

Utica, May 20, 1828. 21

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas, Molasses, Lump, Havana & brown Sugar, Green Coffee, Chocolate, Rice, Indigo, Pepper, Alspice, Ginger, Cloves, Cassia, Nutmegs, Starch, Macaboy & Scotch Snuff, Paper & plug Tobacco, London Mustard, Spanish & American Segars, Lamp Oil, Box & keg Raisins, Figs, Herring, Codfish, Shad, Mackarel, Bar & shaving Soap, Claret, Madeira, Port & Malaga Wines, Almonds, Filberts, Madeira & Brazil Nuts, Oils & Paints, Lead, Powder, Shot, &c. &c.

Together with a quantity of Glass, Crockery and Stone Ware, and Nails:—

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The following Hymns, written for the occasion, by W. B. TAPPAN, were sung at the fourth anniversary of the American Sunday School Union, held in Philadelphia, May 20, 1828:—

WHERE warrior feet once press'd the soil,
And freedom led her thousands on,
Hath knowledge gather'd goodly spoil,
And meek religion trophies won.

O'er valleys where repose the brave,
Her lovely stars hath peace unfurl'd;
And harvests on the hill-tops wave,
Where once the cloud of battle curl'd.

There bow'd the hostile ranks in death—
There bent our sires the willing knee,
And from that ground, Lord God! the breath
Of glad thanksgiving rose to thee.

Thou who didst nerve their dauntless hosts,
And give them victory on that field,
From deadlier foemen guard these coasts,
From *sin*, O God, the children shield.

Thou went'st before them, King of Kings!
And on their camp thy power shone out;
O, that the shadow of thy wings
Might ever compass *these* about.

Make thou this land a heritage,
Refresh'd by kindly sun and shower;
Whose youth shall bloom, from age to age,
Thy right hand plants of fairest flower.

Thy smiles they need, their care to crown,
Who watch the gate, or build the dome;
Lord! on *our* toil send unction down,
To gather these immortals home.

And be the pearls of lustre ours,
The gems that heaven might seek to wear—
Children array'd in yonder bowers,
Led by our tears and watchings there.

O, GOD! this universal frame,
Reveals the splendours of thy name,
And on the heavens that thou hast spann'd,
Its characters in beauty stand.

Of thee, redeem'd ones sweetly sing,
Where errand-angels plume their wing;
That mellow music bursts and dies,
Ever along those upper skies.

Yet nobler than this matchless frame,
Or heaven of heavens where dwells thy name,
Is He who once this footstool trod,
A sufferer—risen Son of God!

And richer is his word of love,
Than notes that shake the throne above,
When he invites his children home,
Saying, "Forbid them not to come."

CHURCH MUSIC.—*No. XIX.*

"Curious, not knowing; not exact, but nice."
POPE.

ACCENT AND EMPHASIS.

Accent and emphasis are as indispensable to good music, as they are to prose or poetry. Neither music nor language* could exist without them. The monotony which is occasioned by their absence is insupportable. If any one doubts it, let him undertake to read or repeat poetry, with an equal stress upon every syllable, and he will soon be convinced of the truth. The poorest singers, like the worst of readers, pay some attention to their tones, in relation to accent and emphasis. But the difficulty in both cases is, that the stress of voice is unnatural and irregular, and subject to no laws but those of imitation and habit. Bad readers of poetry, in rhyme, will show by their manner, either that they have no idea of metre, or (which is more common) that they know no difference between the exercises of reading and of scanning. The delicate process of observing the metre and the pauses with precision, without seeming to vary the language from its natural character or import, never once enters their minds. They read either as in the case of simple prose, or else after such a manner as the following:—

"Where is the BLESS-ED-NESS I KNEW?
"Where is the SOUL-RE-FRESH-ing VIEW?"
"Or IM-MOR-TAL-I-TY† EN-DURES."
"From VA-RI-TY to VA-RI-TY."

And in either of these cases, their stress of voice is so continually misapplied, as to destroy all the beauty, if not the force of language.

The difficulties which occur in church music are precisely the same; and the reason why they generally pass unnoticed is, that the claims of the art are not understood. Let the words be distinctly enunciated in *staccatto* movements, instead of being "mumbled over," in semibreves and minims, *largo, sostenuto;* and the necessity of accent and emphasis will be apparent. And it will be equally evident to every reader, that the proper application and adjustment of these stresses of voices, is a work of much delicacy, requiring both discrimination and experience.

Teachers in general are greatly deficient in this deparment of their art. They sometimes almost entirely neglect it. But in other cases, they become perfectly mechanical. They are sufficiently "*curious*," but they *know too little*, about the claims of language or of sentiment. They follow the general rules of accentuation, and here and there give extra force, perhaps, to an emphatical word; but they know little or nothing of that delicacy of application, which the beauty and significancy of language requires; and far less of that kindling fervour of emphasis, which no rules can inculcate, no imitation secure; which may be felt or poured forth by the soul of sensibility, but not described or inculcated by the mere application of particular rules.

After all, it must be acknowledged that the teachers here alluded to, have begun well, and made some small degree of progress. Let them not be disheartened at the magnitude of the attainments which lie before them; but encouraged to persevere in the study of style and sentiment, with the expectation of making gradual improvement for years to come. Let them study more closely the nature and powers of language, and put in requisition the charms of impassioned oratory, and the graces of studied elocution. The vocalist may derive useful hints from every department of literature; and though he should not have received a regular classical education, he may still improve himself just as long as he will persevere in study; and continue to give by practice the ease and force of second nature to all his attainments. This will appear more evident, when we come to consider the subject of expression.

* This remark applies more particularly to the English.

† With the additional absurdity, perhaps, of pronouncing the *y* like *ee*.

Miscellaneous.

LATE REV. DR. HENRY, OF S. C.

In a recent visit to England of this distinguished minister of the gospel, he became intimately acquainted with the Rev. Mr. Lewis, of Islington, London. On learning the melancholy tidings of his death, Mr. Lewis communicated to the editors of a religious magazine in London, some notices of the character and christian spirit of the Doctor. It is republished in the Charleston Observer, of the 12th ult. from which the following is copied:—

The Rev. Thomas C. Henry, D. D. was introduced to me in the summer of 1826, by my esteemed friend, the Rev. Dr. Codman, of Dorchester, New-England. Having the highest respect for the testimony of Dr. C. in favour of his American brother, I very readily gave him the right hand of fellowship, on his arrival in these parts. I soon found increasing reason to be delighted with my new acquaintance, and could not be too thankful to the individual who had procured me the company and conversation of one so eminent for piety and devotedness to God.

As he was a stranger in a strange land, I felt it my duty to devote as much time as I could spare from the urgent duties of my office, to his service; and was amply repaid by his interesting communications and occasional exercises in the sanctuary. After a short, but well-improved season in town, he expressed a strong desire to visit the Isle of Wight. This had been excited chiefly, by the fame which the Dairyman's Daughter, late of that place, had acquired in America. He was well aware of the salutary and happy effects which the perusal of that tract, from the elegant pen of our lamented Leigh Richmond, had produced there, and wished to be gratified with a view of the spot, and the surrounding scenery, so beautifully described by the rev. author. He accordingly set out on this journey, having another christian friend and myself for his companions. In our constant intercourse, during this tour, we had frequent occasions to admire the heavenly and devotional frame of his mind, his warm attachment to the service of his Lord and Master, and his zealous efforts to promote his glory. No seasonable opportunity of dropping a word for Him, in whose service he was engaged, was suffered to escape; so that whether we walked, or rode by the way, conversed with friends or strangers, or sat still in the house, it was evident that he had one object in view—to be about his Master's business, in promoting the good of souls.

He was delighted with the beautiful and romantic scenery of the island, forming as he would often observe, a contrast, with the bold and rugged exhibitions of nature in his own land. But he was one of so heavenly a mind, that he always "looked through nature up to nature's God" and was never diverted from his main concern. He saw God in all, and aimed at making every thing around, and every thing that occurred, tell to some account for the best interests of men. He watched for opportunities of usefulness; and once and again did my friend and I mark the anxiety imprinted on the countenance, and the tears trickling down the cheeks of those whom he would accost upon the road, and with whom he would stop and speak on the state of their souls, and their meetness for another world. He was indeed "instant in season and out of season," never losing sight of the duties of his office; and there is reason to hope that his public ministrations in these parts, have left impressions which will not be speedily effaced.

He was distinguished especially by *warm and steady attachment to the friends of the Redeemer*, arising from supreme and ardent love to the Redeemer himself, who so loved the church as to give himself for it. With these friends he seemed to be at home. He recognised them as brothers and sisters in the family of Christ. His conversation among them was marked by a spiritual and heavenly mindedness, which contributed much to their individual delight and edification. It was pleasing also to observe how he sought to add to the stock of his intellectual stores, and to obtain all the information he could, respecting the state of religion amongst us in Britain and the manner in which our different societies are conducted. This information he repaid by freely communicating what he knew of the state and progress of religion in America, and of the manner in which revivals that had taken place amongst them had commenced and been carried on; and by pressing home an immediate and unremitting attention to the all-important interests of eternity.

He left this country, with renovated health, in the autumn of 1826, and was conducted across the mighty deep, by Him who holds the winds in his fists, in speed and safety, to the bosom of his family and friends. There he entered again, with renewed ardour, upon his wonted labours; and I had the pleasure of receiving several valuable letters from him, with a MSS. which he had prepared for the press, and kindly dedicated to me, and which had its origin in conversations with a friend. This I hope soon to publish and present to his numerous friends on this side the Atlantic.

The last letter that he wrote I am honoured and gratified in finding addressed to myself. It was written two days before he was taken ill, and is full of tenderness and affection. The Rev. Mr. Gildersleeve, kindly inclosed this highly prized relic in a letter to me, containing some of the interesting and delightful expressions that dropt from the lips of the deceased in his departing moments.

Several is this country, I understand, were greatly impressed by the ministrations and conversation of our departed friend. It is my heart's desire and prayer concerning them, that their goodness may not be found "like the morning cloud and the early dew;" that he may not appear as a witness against them, in the day of retribution; but rather that he may have to say concerning them, as well as his numerous spiritual children in America, "Behold, here am I, and the children whom thou hast given me."

From the Boston Recorder.

THE SABBATH.

MESSRS. WILLIS & RAND—Much has been said, written and preached, on the profanation of the Sabbath. I would ask, if there is any violation of that day more glaring than that of our clergymen's travelling? I have observed some will travel from ten to fifteen miles on a Sabbath morning to exchange; and after the afternoon service is ended, return back again; making their journey out and back from twenty to thirty miles each. But if both had been contented to remain at home and preach to the people of their own charge, the same persons would have heard the gospel, the beast would have had a day of rest, and a much better example would have been set to the people. If it is right for ministers to travel on the Sabbath, merely to preach an old sermon to another congregation, why is it not right for me, having worked hard all the week, to indulge myself in a ride ten or fifteen miles on a Sabbath morning, to a distant town, there to attend meeting and return again in the evening? This sometimes would be to me a great relief; but I consider it sin, and therefore cannot indulge in it. Ministers of the gospel may think my remarks harsh; but I must beg them, when they exchange, to go on Saturday, and return on Monday; and then the poor beast will have his day of rest, as the Lord hath commanded. Z. C.

"FURTHERANCE OF THE GOSPEL."

Messrs Willis & Rand—In one of the parishes in Essex county, where a precious refreshing from the presence of the Lord has recently commenced, I learned that it had its origin in the following interesting circumstances. An universalist had read Rev. Mr. Whitman's sermon on denying the Lord Jesus, and was triumphing that it was unanswerable. The review of that sermon was put into his hands. He read it attentively, and frankly acknowledged that it had torn the sermon to fragments. He immediately renounced universalism, became deeply anxious about the salvation of his immortal soul, and was the first hopeful subject of divine grace in the present revival. He now appears actively and successfully engaged there in promoting the cause of truth and holiness. These facts I had from the pastor himself.

(*ib.*) PHILO.

ROBBERY!

Compose your mind, dear reader, and I will tell you who has been robbed, and who was the robber. God said to his ancient people, "Ye have robbed me." And when they inquired how they had robbed *him*, he answered, "In tithes and offerings." The tithes, it is well known, were for the support of the priests. And God calls the withholding of these, robbing *him;* and tells them that he had cursed them upon this very account. Now, it is equally plain, that by withholding our support from the gospel, we rob God, and that he looks upon it as done to himself. Much more then, if after we have *pledged* ourselves to assist in its support in any place, we withhold our aid, or defer our payments when due, or in any way keep back the same for our own use, do we both rob and defraud God. "Better is it not to vow, than vow and not pay."

LONGEVITY.

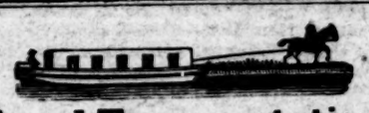
When a general census of the Roman Empire was made, by Vespasian, in the year 79, Lord Bacon assures us, there were then living between the river Po and the Appennines, fifty-four persons of 100 years of age; fifty-seven of 110; two of 125; four of 130; four of 136; three of 140. In Rimeno, there was one man 150 years of age. Peter Tortin, in Temeswar, Hungary, died in 1724, at the advanced age of one hundred and eighty-five! Gilmour McCrain died the same year, in the isle of Jura, aged one hundred and eighty! Louisa Truxo, a negress, died in Turcomea, South-America, 1780, aged one hundred and seventy five. Henry Jenkins, of Yorkshire, Eng. died in 1670, aged one hundred and sixty-nine. A particular account of this man may be found in the 221st No. Phil. Transactions. The Countess of Desmond died in Ireland, 1754, aged one hundred and forty years. There is no doubt that long life is partly an inheritance. Very aged people, most generally, had long lived parents.

ABSENCE OF MIND.

The following anecdote is related of Lessing, the German author, who, in his old age, was subject to extraordinary fits of abstraction. On his return home one evening, after he had knocked at the door, his servant looked out of the window to see who was there. Not recognising his master in the dark, and mistaking him for a stranger, he called out, "The Professor is not at home." "Oh, well," replied Lessing, "no matter, I will call another time," and he very composedly walked away.—*Athenæum.*

DISPROPORTION.

In a southern village, containing not more than 250 whites, the value of various kinds of ardent spirits sold and consumed is estimated at no less than $5000 annually.—The whole country, in which the village is, gave the last year about $300 to the support of religious institutions!—*Vis. & Tel.*



Canal Transportation.

Hudson & Erie Line.

THE Subscribers are now making several additions to their Line of Boats; and on the opening of navigation, will have them ready for plying on the Erie Canal, between Albany, Troy and Buffalo, and the intermediate places; running *Night & Day*, for Freight and Passengers, Sabbath-Days Excepted.

Patrons of the above Line will please to be particular in the direction of their Goods, to prevent mistakes. ALLEN & CHAPIN.

March 18, 1828.

The following persons will receive Property for and from this Line, when not especially consigned:—

HART, HERRICK & Co.	*No. 19, South-st. New-York.*
PLINY ALLEN,	
DOUGLASS & DUNN,	*Albany.*
DAVIS & CENTER,	
PATTISON & HART,	*Troy.*
ALLEN & CHAPIN,	
C. MORRIS & Co.	*Utica.*
JAMES PLATT & Co.	
ALLEN & CHAPIN.	*Rochester.*
CURTISS & FOOT.	*Buffalo.* 12

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any case of surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times. Under these circumstances, and from the high reputation Dr. B. has acquired in New-England, both as a Physician and Surgeon, Dr. Pomeroy has no hesitation in recommending him to the confidence of the public.

Dr. Pomeroy returns his sincere thanks to the inhabitants of Utica, for their very liberal patronage during his residence here, and hopes and trusts their confidence in him will not be diminished, by his association with a man of the skill and experience of Dr. B. The business in future will be conducted under the firm of POMEROY & BACHELDER, at the office of Dr. Pomeroy, in Main Street, and at an office in the druggist store of Hunt and Bristol, Genesee street. The latter place will only be occupied till a more convenient place can be obtained in that vicinity. 22tf

Utica, May 27, 1828.

New Goods again.

Z. H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June* 18, 1827. 25tf

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.
October 9, 1827. 41

SALT RHEUM.

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment.* Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica. 44

Northern District of New-York, to wit:—

BE it remembered, That on the eighteenth day of March, in the fifty-second year of the independence of the United States of America, A. D. 1828, Truman Parmele, of said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"A Summary of Biblical Antiquities, compiled for the use of Sunday School Teachers, and for the benefit of families. By JOHN W. NEVIN, Assistant Teacher in the Theological Seminary of Princeton. In two volumes."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." R. R. LANSING,

Clerk of the District Court of the U. States for the Northern District of New-York.
21

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 33 Genesee Street.

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March* 10, 1828. 11tf

DEFAULT having been made in the payment of a part of the money secured by a mortgage, bearing date the eighth day of December, 1823, executed by *Henry F. West* to *Russel Clark*, for twelve hundred dollars, on the the following described parcel of land, to wit:—All that certain piece or parcel of land, situate in the village of Manchester, county of Oneida, and state of New York, bounded as follows, to wit: Beginning in the centre of the Seneca turnpike road, adjoining the land of David Pixley, and running thence northerly along said Pixley's line, three chains or thereabouts; thence easterly along said Pixley's line, four rods, to the line of a piece of land owned by Jesse Carpenter; thence southerly along said Carpenter's line as aforesaid, to the centre of said turnpike; and thence westerly along the centre of said road to the place of beginning; containing forty-eight rods of land, more or less—Notice is hereby given, that by virtue of a power contained in said mortgage, said premises will be sold at public auction, as the law directs, at the house called Shepard's Hotel, in Utica, on the fifth day of July next, at ten o'clock, A. M. of that day. Dated December 24, 1827.

T. E. Clark, Att'y. RUSSEL CLARK.

DEFAULT having been made in the payment o a part of the sum of two thousand three hundred and thirty-three dollars, secured by a certain indenture of mortgage, bearing date the eighth day of May, 1826, executed by *William Floyd*, and *Juliet* his wife, to *Henry Wager*, trustee of *Elizabeth Beckwith*, wife of *Reuben Beckwith*, of all that certain piece or parcel of land, lying in Western, Oneida county, and bounded as follows, viz: on the north by the line of the gore of Fonda's patent; on the south by the highway leading from Henry Wager's to David Hick's farm; on the west by the said William Floyd's land, and on the east by the land of Henry Wager and the late Daniel Paddock's land; containing about two hundred and twenty three acres of land, more or less; it being all the land in the town of Western which the said Reuben Beckwith and Elizabeth his wife deeded to said William Floyd on the twenty-fourth day of October, 1825:—Now, therefore, public notice is hereby given, that, by virtue of a power of sale in said mortgage contained, and in pursuance of the statute in such case made and provided, the said mortgaged premises, or some part thereof, will be sold at public vendue, at the inn of Gurdon Burchard, in Utica, Oneida county, on the fifth day of July next, at eleven o'clock in the forenoon.—Utica, December 29th, 1827.

HENRY WAGER, *Trustee.*
Thos. E. Clark. Att'y. 1

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Hartford, in the late town of Whitestown, and is bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning; containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for*
8 J. & L. SHERRIL.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Bennet E. Phelps*, of Utica, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the twelfth day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819 Dated 26th April, 1828 BENNET E. PHELPS, *Insolvent.*

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Wait Yale*, of Whitestown, Oneida county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the 19th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 26th day of May, 1828. WAIT YALE, *Insolvent.*

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.